

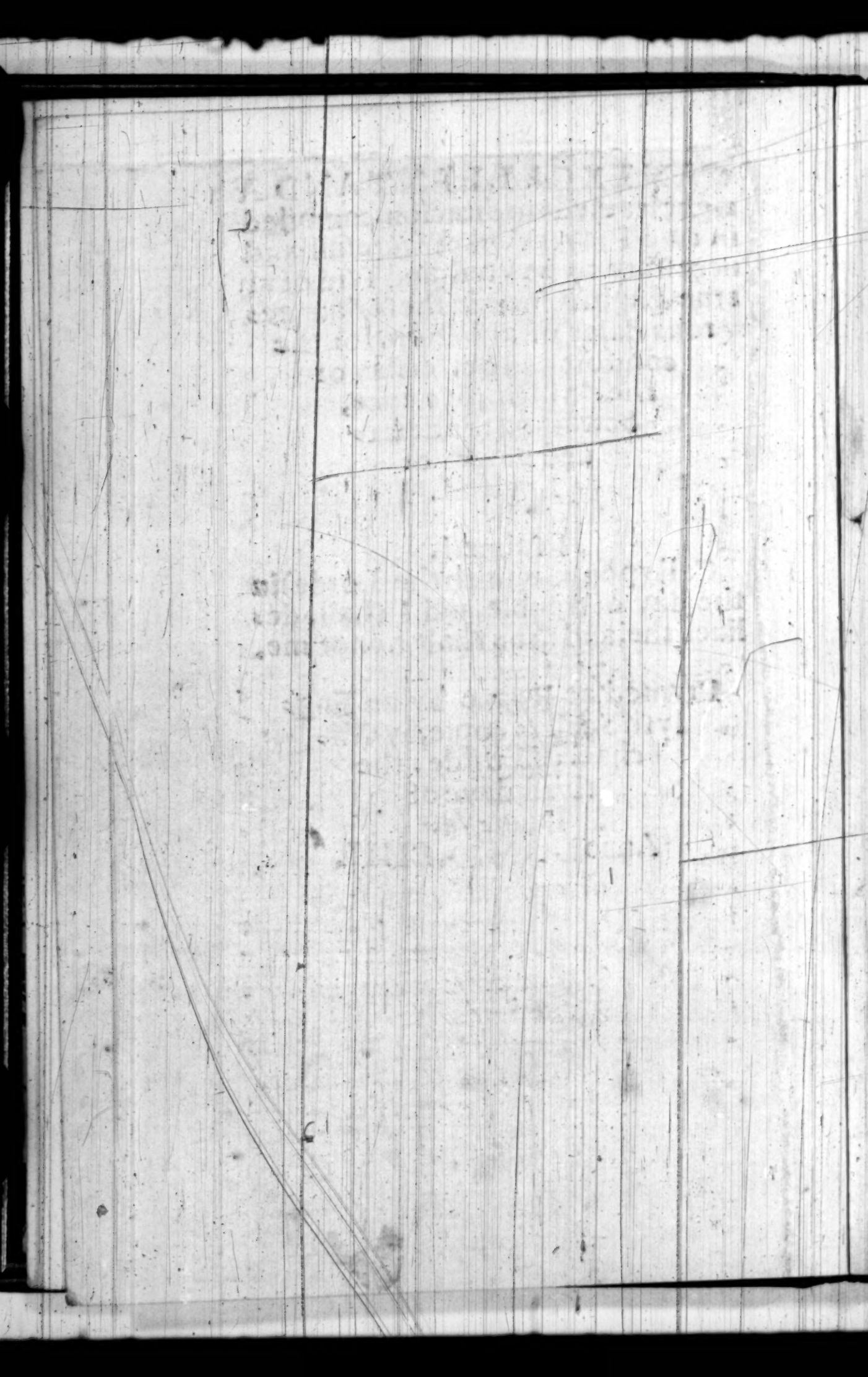
AN EXCELLENT AND A
right learned meditation, compiled
in two Prayers, most frutesfull and
necessary to be vsed and said of al
true English men, in these daungea
rous daies of affliction, for the
comfort and better stay of
the christen cōscience,
bewailing the desers
ued plagues of
England.

Psalme. l.

Call vpon me (saith the Lorde) in
the day of trouble, and I shall, des
liuer the, and thou shalt honor me.

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chael VVodde, the
third daye of
Ianuzrye.

Anno Do. M. D. LIIII.



A Prayer.

D H almightie, euer liuing, &
most merciful Lorde God
the dere father of our lord
and sauour Iesus Christe,
and through him our most gracious
good father, whose prouidence is
ouer al, whose wisdom and righte-
ousnes is sene ouer al, as thi mercy,
euen in the midst of most miserie
is tasted of all. In dede we haue
deserued most horrible plagues, by re-
ason of our vnthankfulnes, cōtempt
and flaundrous abusing of thy most
holy gospel, which most pléteouly
& purely thou diddest geue vs, with
such a Prince to propagate and set
furth the same, as neuer sith Englād
was Christened, was known the like.
VVe I say haue deserued, not onely
the taking awaye of this our deare
Prince, and the benefite of the mis-
tery of thy pure gospel, but also all
other most terrible plagues, that can
be deuised: for great and hainous
are our offences, & therfor iust thou
art, & righteous are thy iudgements
if (as thou hast begunne) thou shalt
continue to poure out vppon vs thy
feareful plagues and indignations.

Psa, cxix.

A. ii

But

Godly praies.

But gracious Lorde, in thine anger,
Psal. ciii. bicause thou art accustomed to re-
member merci, and ful wel knowest,
wherof we are made, & what we are
able to beare: we besech the which
Roma. x. art rich in mercy, and plentiful to all
thē that calypō the, that for thi na-
mes sake through Christ, thou wold-
est correct vs acording to thy swe-
Psal. vi. mercede, and not in thy soure fury &
indignation. Much better it is for vs
(deare father) and more tollerable,
that we should yeld our selues into
thi handes, to be chastened of the,
then to fall into the hands of thy e-
nemies, as Dauid praied. For great
Psal. li. is thy mercy, against the, against the
only haue we sinned, and broken thi
holy commaundements. But louing
Lord, and almightie God, & father
wel thou knowest, we haue not sin-
ned against the deuil, the world, the
pope & his prelates, neither against
the quenes highnes, and politik ma-
iestrates of the Realme, so that iust-
ly haue thei no right or power to pu-
nish vs. Howbeit thou mayest iust-
ly vse them as thi fearse rodde aga-
inst vs, But good God and heauenly

Godly praiers.

father, against them haue we not behaued oure selues, that rightly and iustly, thei can be thought to punish vs: Yea, rather thei wil be, that with them horribly we would displease and sinne against thee, for nothing shuld it greue the, if we were horrible rebels against the, blasphemers of thi name, idolaters, worshippers of stockes and stones, false seruers of the, adulterers, theues, dronkerds, murtherers, glottons, oppressours, and altogether ouerwhelmed in mischiefe. But this is our sinne, and offence against the: bicause we prech, beleue, and confesse the, God the father, to be the true and only God, & Iesus Christ thi dere sonne to be the only Lord, Sauour, Bishop, Priest, & mediatour: and the holy spirit to be the only comfortor, viuificator, counsellour and master of all truth, & thy written worde, to be the lantern of our feet, the sufficiēt doctrine of our saluation. This dere Lord is a sinne against the: bicause we wil not serue the, after the tradicions of men. But as in thy worde, by thy sonne and Apostles, thou hast taught vs, there fore

John. xviij
i. Cor. viij
Math. i.
Heb. vii.
i. Tim. iij
John. xiiij
xv. & xvi.
Psal. cxix
i. Tim. iij

Godly pralers:

fore are thei angry, wroth, and pers
Heb. vii. secute vs. If we wold worship bread
ix. & x. instead of Christ, cast of our care and
Crede of the satisfactori and propi
ciatory sacrifice, whiche thy sonne
our Lorde, did make once for all, in
his owne body himselfe, to the pers
fect sanctifiyng for euer, of all that
shalbe saued: and come and bi thei
propiciatory sacrifices in that abho
minable idoll the masse. Yf we wold
cast of thy commaundements, to fo
low good intentes, to serue the in a
tong we know not, to prai vnto sain
tes, to bie pardons, to runne a pilgri
mage gate going, to offer candel &
tapers to images, to bie trentals, di
rigies: to say as they say, and do as
thei do, submitting our selues to the
faith of the Antichristian popysh &
diuelish church, cleane contrary fro
the faith of thy catholicke and true
church, which is grouded and buil
ded vpo thi dearchild Iesus Christ,
I. Cor. iii. who as he is the founda
tion, so is he
the fulnesse of al, whereof we al re
Eph. i, ceive, & the very glew which coup
leth & knitteth together euery one
Collos. i, of vs, to grow & go forwardes into a
perfect

Godly praiers.

perfect man, being made of thee vn- John. i.
to vs, Wisdome, righteoufnes, sancti-
fying, and redemption, that our re- Ephe. iiii.
ioy sing might be in him, which also
is our head, from whom cometh our i. Cor. i.
life, by the woorkyng of his spitite,
which is kept alwaies aliue in vs, so Ephe. i.
long as we sucke of the bloud & na-
tural ioysse which descendeth from
our head into the mēbers, that is to Phil. ii,
say: so long as we stycke and abyde
by his written word & Gospell, not
suffering the same to putrifie & cor-
rupt, by admitting false gloses and
expositions of mens own braynes &
deuises, not contained in thy booke
of the Byble. I sai, deare Lord, if we
would do thus, leauing the water in
the wel of life, & drink of their dyt-
tie dygged pittes and cestorns, then
shoulde we haue peace with them,
then would not the diuel rage, then
would the world wrestle no more a-
gainst vs, then wold the Pope & his
prelates promote vs, then wold the
quene be mercifull, & the Magistrats
our good masters, euen as thy deare
child saith: If you wer of the world, Iohn. xvi
the worlde woulde loue his owne.

A. iiii. Here

Godly praiers.

Here therefore looke downe, O merciful father towards vs, and a feare iudge towards al such our enemies, as are not to be conuerted, for they are no leffe thine enemies then ours; so that in persecuting vs, they persecute the, and punish the. For this word which we preach, beleue and confesse, is not our worde, but thy word, not our expositions or construinges, but the expositions and construinges of thy holye Spirite. This geare the deuyl can not abyde, but would haue this place, and be to vs a god. The Pope & his prelats wold raigne in mens consciences, and for gods word, they woulde haue vs to beleue theyr stynckyng tradicions, counsels, decrees & lies. The quene and Magistrates, in place of thy son Iesus Christ, woulde place their abominable idol of bread: in place of our prest, after the order of Melchisedecke, they woulde place preestes after the order of Baal & Antichrist. In steede of Christes sacrifice, they wold thrust out vnto vs, an horrible sacriledge, and spoylyng thy sonne Iesus Christ of his glory. If the this
be a

Godly Praiers.

be a synne, to stycke to the our God
& father, to stycke to thy Christ our
Lord, alone sauour, perfect preeft,
prophet, bishop, sacrifice, propitia-
tiō, propiciatorie, and Medyatour,
thy holi spirit our doctour, comfortour,
viuificatour, expositour of thy
Word: and thy written word & gos-
pel, our only square, rule, and line to
serue the by: If it be a syn to preach
this, beleue this, and after our cal-
linges, euery one of vs to confesse &
protest this: then Lorde thou art a
synner which commaundest and re-
quirest this of vs. VVherfore awake
(O Lord our God) sanctifiethy ho-
lye name, whiche they blaspheme.
Stablishe and strengthen thy kyng-
dome, which they disturbe in vs, &
worke perfectly thy wyl, which they
go about to hinder in vs, and suffer
not thy selfe to be troden vnder fote
of them, because of the greuousnes
of our synnes, for they (O Lord) do
not punish in vs our synnes, but they
seke to suppress, and wholi to take
away thy holy worde. which doth
worke in vs: that thou shouldest not
be trulye worshipped, & that thou
myghtest

Godly praiers.

Psal. l.

myghtest haue no people to preach
the, beleue in the, and confesse the.
Oh vouchsafe therefore to heare
mercifully, and to graunt graciousli
this our poore complaint, deare fa-
ther of mercy, which hast bydden vs
in our nede to calypon the, and dost
promise that thou wylt heare and
helpe vs, so that we shal praise thy
name. For Christes sake therefore, in
whome thou art well pleased, al-
though in vs for our manifold syns
thou hast iust cause to be displeased
(but great is thy mercie) for his sake
(I saye) in this our neede helpe vs,
in such sorte, as most may be to thy
glorye, out consolation, conuercion
of suche as are to be conuerted, and
subuersion, confusion, and eternall
shame of such as seeke thy dis-
honour, and ar not to be cō-
uerted. For thine is the
kingdom, the power
& the glory, for
euer & euer
Amen.

Another Praier

S Almightie, eternal, and e-
uerliuing Lord, the eternal
father of our Lorde Iesus
Christ, thou great & moost
fearful God, thou that kepest coue-
naunt & merci, with theim that loue
the, and seke to do thy commaunda-
mentes: yea thou, that (as the Pro-
phet saith) euē in thy wrath thinkest **Abac. .iij.**
vpon mercy: cast doune thy louinge
countenaunce vpon thy pore flocke
that doth professe the here in Eng-
land: and regarde the mischief that
is imagined against vs.

Consider (Lord) howe thei coun-
sail and cōuent, against the doctrin,
and pore members of thi deare sōne
Iesus Christ. We are certaine, that it
was thou, which diddest confound
the crueltie of the tiraunt Haman, **Hest. viij.**
the enemy of thy people, ouerthro-
wig him in the mischief that he him-
self had imagined. And we sureli be-
leue (Lord) that thi hād (as the pro-
phet saith) is not shortned, but that **Esaye. lvi.**
thou art alwaies hable to healpe, al-
though our ambitious pride, our vn-
saciabie couetousnes, our carnal life
our careles securitie, & other vnsp-
keable

Godly praers.

Dani. ix.

kenable most greuous offences, haue
separated vs frō thee, & our sinfull
infidelitie hath caused the to turne
thy face frō vs, & not to heare vs. We
confesse Lord, that we haue sinned
excedingli, we haue bene disobedient
& gon backe frō thi preceptes &
iudgementes: We wold neuer faithfully
folow thy seruantes the Preachers,
whyche spake vnto vs in thy
name truly as thou cōmandest the,
but rather we gaue eare to the en-
chaūtings of the popish charmers,
& folowed the vaine enticements of
the wicked world, liuing & waloing
in the lustes, delites & appetites of
our fraile flesh and carnal securitye,
flattering our selues in such faults &
naughtines, wherein we put our pas-
stime & felicitie. wherfore this crosse
(yea rather this curse) is iustlye for
our vnthankfulnes poured vpon vs.
Vnto vs (O Lorde our God) belon-
geth open shame & confusion, but
yet vnto the pertaineth mercye and
forgeuenes. we haue sinned (o lord)
and done wickedlye agaynst all thy
righteousnes: yet let thy wrathfull
displeasure be turned away (we beseeche

Godly praers,

Teche thee) from vs thy feable flock
and poore miserable afflicted con-
gregacion, And in thys (O LORD)
shal thi goodnes be declared, mag-
nified, and pray sed, if thou be mer-
cifull vnto vs miserable Wretches,
Which are not rich in good Workes. **iiii. Esdras**
Be not alwayes wroth at vs (O lord) **viii.**
but spare thi people, and haue mer-
cy vpon thyne owne congregaci-
on. O be mercyfull vnto vs.

Beholde Lorde, howe thyne ene-
mies haue entred thine enheritaunce, **Psa. lxi.**
and daylye defyle thy holy temple.
Se how thy word is shut vp, & with-
holden fro thy congregacio, so that
thi flocke is like to famish for lacke
of foode. Lo, we are become an open
shame to our neighbours, yea a veri
scorne & laughing stocke to al that
dwel about vs. O remember not our
old sinnes & offences, but haue mer-
cie vpon vs, and that quickly, for els
we are come to great miserie. Helpe
vs (O Lord our sauour) for the glori-
of thine own name: Let not the ene-
miestriūphe ouer vs. lest they saye,
that we haue no God.

O regarde the sorowfull sighing
of the prisoners that lye in bandes

Godly praiers.

Math. vii

for thy glorious gospel and Wordes sake, & let their teares ascend vp into thy presence: & according to the greatnes of thy power, preserue & strengthen those that are appointed to the slaughter, for professyng of thy holy worde & name. Suffer not the dūme dogges to turne againe, & with their teethe to teare in pieces, the true teachers of thy holy word. Suffer them not to sucke the bloud of such as haue purely preached thi truth. Suffer not the swynish sorte of Sodomites, to tread in the myre that precious pearle the gospel of thy glory, the only schole and learn-

Gen. xxvi

ning of our saluation. O Lord, suffer not these proude Philistines, to stoppe vp thy swete springes of lyuig water, & in stede therof to make vs drink perforce, of their stincking puddles of abhominable popyshe masses & mens imagined traditiōs.

Ezechiel. xxxiii.

Suffer not the stout sturdie rammes with their filthie fete, to tread down & trouble the pure pasture, & faire fountaine of thy holy word, prepared to fede & refresh thi flock with al. Suffer not the sede of Antichrist, she

Godly pralers.

the sonnes of perdition, to sette vp
them selues, & their owne vaine ins
uencions to be embraced & honou
red in stede of the. Suffer not them
(O Lord) to bring this thy churche
of England backe agayne, in to the
blinde bondage of that bloudy Ba
bilon, the bawdye beast of Rome.
And forasmuch as the harts of Prin
ces, magistrats, & gonemors ar in thi
hand, suffer not lord, these subtil sor
cerers, so to bewitch & enueagle the
quenes highnes (whō thou, hauing
for our vnworthines & hainous of
fences taken thy blessed seruaunt &
confessour Edward the .vi. our late
most christen king & Gouvernour frō
vs, hast of thy woderful power, plac
ed in the roial seate of this realme)
from the hearing & readyng of thy
blessed woorde, whereat she bothe
might & ought to learne her duetie.
Suffer them not (for thy mercyes
sake, O lord) to withstād the truth,
& to kepe her grace backe, from the
knowledge of thy gospel, which is
the onli rote, wherof true faith sprin
geth: no more than thou suffrest
their aūciēt grandfather Elimas the
Sorcerer

Acte. xiii.

Godly praiers.

Sorcerer, to preuaile against Paule,
preaching to the prudent gouernor
Sergius Paulus, whom the said Eli-
mas sought to turne away from the
faith. O lōd open y^e eyes of the nobi-
liti of Englād, & strēgthē their harts
with thy spirite of strength & mag-
nanimiti, that thei become no more
subiects to the proud popish prela-
tes, & shameles shauelings the An-
gels of satā, nor be made their slaue
ghtermen and sheadders of gyltes
bloud (as in times past) in murthering
thy prophets & ministers, & so pro-
uoke thy wrath & vengeance, to the
ytter cōfusion of this English realm
& naciō. Whō thou hast adorned, &
mercifulli blessed with so many bou-
teous gyftes: But as thou dyddest
moue the harts of the princes & no-
biliti of Hierusalem, to help & deli-
uer Jeremithi prophet. frō the han-
des of the prests, which cried out v-
pō him, & sought his death, because
he earnestlie & sincerelie preached
thi word, euen so lord stir v-
p the har-
tes of our nobiliti & magistrats, that
thei maie be vnfained fauourers of
thy truth, & of the teachers therof,
and

Iere. xxyi

Godly praiers.

and so to kepe their hands cleane fro
innocent bloud. Geue grace, O Lord
to the counsaile of England, that thei
may faithfully fauour thi blessed Bis
ble: & endue them with the spirit of
thy counsaile, to occupie them selues
in the studie therof, according to the
couisaile of the most noble kyng Da
uid: Be ye learned you that iudge the
earth: so as they being our guydes &
gouernours, mai serue the in feare &
trembling, and apply their endeuours
to gouerne according to thi rule, and
ordinaunce. Put thi spirit of strength,
vertue, boldnes, sobrietie and loue (O
gracious Lord) into the harts of the
states of this realme, as wel the nobi
litie & gentlemen as the comons of the
same, that they al together agreeing
in thi truth, repenting them of theyr
horrible sinnes, wherwith thei haue
most greuously offended thi hie ma
iestie, & linking their hartes together
in a vniforme concord, peace & chris
tian loue of minde faithfully one to
another, hauing the alwaies before
their eyes, & beigaied with the most
mighty protectiō of thi stretched out
arme, suffer not thi holi sacred word

B. i,

nor

Godly ptraiers.

nor thi blessed & most cōfortable sac-
raments, after this lamentable sorte
to be blasphemied & banished away
from vs, by these bloody Edomites,
& shauens Warne or Sodomites, the
chaplaines of Baal, our popish pesti-
ferous prelates, nor thy realme & he-
ritage of England & Calise with the
dominions and mēbers of the same,
to be deuoured, ouertūned, betraied,
nor brought to slavery or confusion,
through domestical or foraine cruell
warre, or by ambitious coulourable
meanes of craftie confederacie, sub-
til fetches, rauenuous desires, or force-
able power of vnnaturall forainers &
straunge nacions, deuised or brought
in by the sleight enticements or trai-
terous conspiracie, of popish prestes
and their adherentes (the enemies of
thi glorious gospel) vnder pretēce of
honour, frendshyp, cōmon weale, &
safegarde of the realme, which haue
the befor their eies. but secretli mind-
or not regarde the daūger of subuer-
sion & ruine of thi realme & people of
Englād, for the aduaūcing & setting
vp of their god Moasim. in their ab-
hominable idolatrous masses, and o-
ther

Godly praier.

ether superstitious wykednes, & to the
entent to restore Antichrist of Rome
the deuils vicare vpon earth, into hys
pristine tirānous power, & estate here
in England again, to sit in the consci-
ences of thi people, & (his woūd, whi-
che the stroke of thi mighti spirituall
sword gaue him here among vs, being
healed again) to make hauocke of thi
chosen flocke, whō thou boughtest
with the price of thi deare sonne our
onli sauour Iesus Christes most pre-
cious heart bloude. And although (O
Lord) our froward negligēce, our im-
penitent behauiour, & carnal disobey-
diēce towards thi holy law, haue caus-
ed the iustly to take the libertie & fre-
se thereof awai from vs, & leaue vs, to
our selues in the sluttish swine tubbes
and dirtie dregges of idolatrie, super-
sticion and barborous ignoraunce: Al-
though our stubburnes & wilful repy-
ning against the gospallike gouernes-
ment, and prudent proceedings of our
most learned, merciful, wise, louing, &
natural English christian soueraygne
liege lord thi seruānt Edward the. vi.
late king & gouernour of this realme,
deserueth an insolēt mocker, an ene-
mie of thi truth & testament, an ynna-

Godly praiers.

tural fotalet, & a merciles oppressor
to haue rule & gouernment ouer vs: al
beit our couetous cloining, beastlike
bribing, extreme extorcioning, deuy-
lish deceiuing, spightful spoyling, &
rauenous robbing of our natural bre-
thren & coutrimen, iustly demerite the
inuasion of bloudi tiraunts, and proud
straungers, to spoile and strip vs of al
that is our own, house, land, goodes,
substaunce & liberti, although the ad-
ultrie, fornication, filthy whoremon-
ging, rude ribawdrye, and lycencious
life of vs Englishmē, in abusing other
mēs wiues, & defiling virginity, might
occasion the rauishing & defilyng of
our wiues, daughters and maidens, bi
pocky papists, forain fraikes, & lecher-
rous epicures, that cōtemne chaste ma-
riage, & puritie of life: although our
proude lokes, our parcial parttaking,
and contempt of our poore brethren,
& nedv neighbours: albeit (I say) our
peruerse persecutig, merciles murthe-
ring, & shameful sheading of innocēt
bloud, prouoke iust recōpence of tira-
nie, murther, & bloudshed vpon vs, by
the hands of stout straungers and braue
fouldiours: & generally, although our
manifold sinnes, infidelitie, & wicked-
nes

Godly praiers.

nes haue vndoutedly eained & deserued (O Lord) thi terrible curse & vengeance. for breaking of thy most sacred holi law and blessed cōmaundements, to be poured vpon vs, in town and in fielde, vpon our bodies & children, vpon the frutes of our ground, our cataile and al that we haue: yea & though we deserue to be dryuen out of our natural countri, and to be bea sendowne, & slaine of our enemies, & to be plagued withal the curses mentioned in the blessed boke of thi seuerelaw & iustice (as we euen from the bottom of our hartes confesse, we haue don in dede) yet O most gracious lord whose mercy is aboue al thy works, & hast promised by thi prophet, that in what hour soeuer a sinner groneth, & repenteth him of his sinnes, thou wilt graciously heare him, & remember his sinnes no more. We thi miserable creatures, most humbly besech thi fatherly goodnes & mercy, bi the merites of thi deare sōne our Lord Iesus Christ, forgeue vs our wickednes, forsake vs not, leaue vs not as Orphanes, cōfortles & helples. The holy ghost (by thy seruant Dauid) cōmaundeth vs. to call vpon the in the dai of our trouble, as
De. xxviii
Eze. xviii
Psal. I.
sus

Godly prayers.

Romo. ii. Curing vs of remedie. And is not this a
time of trouble? Are not these dayes,
dangerous daies? Is not this a world
wherin thy wrath doth plainly appeare?
Wherefore O lord, be merciful vnto vs.
Holder thy hand of blessing ouer thy
realme & people of Englaṇd, wyth the
dominions of the same, and be their
Psal. lxi. buckler, shield & towre of refuge fro
the face of the enemy. Let not the vna
circumcised papists & carnal epicures
triumphe ouer vs. Let them not giest
vpon vs, With mockes & tauntes, in ri
mes and balades for their pastime, &
say: wher is now their God? where is
their christ? wher is their gospel? wher
is their safegarde? Their naturall king
is gon, a straunger is their ruler, theyr
enemi of Rome hath the vpperhand,
prestes and women bear the bel, their
diuinitie is turned to idolatri, their chri
stianitie to poperie, their policie to fo
lerie, their nobilitie to ignominie, theyr
chivalrie to slaueerie, their manhoo
de to miserie, their libertie to captiuitie,
their yomanrye to drudgerie, theyr
weale into wo, their mirth into mour
ning, their cōmons cōfounded, theyr
wiues rauished, their maidēs defiled,
their men murthered, their widowes
pined,

Godly praiers.

spined, their substaunce spoiled, they
land cōquered, English chaunged to
Spanish, Calise into Flemishe, Lon-
danes made lordes. & Englad become
a grange. O lord, which art the helth, **Psalm. xxvii.**
& help of al that faithfulli trust in the,
deliuer vs in the multitude of thi mer-
cies, frō the multitude of our sinnes, &
from these deserued plagues. O Lord, **Psalm. li.**
infatuate & confound the counsailes &
deuises of thine and our enemies. as
thou diddest at the earnest sute of thi
seruaunt David, to that subtil traite-
rous Sire Ahitophel. Let them be tur-
ned back, & come to shame, that wold
euil to Englad, or to any member ther-
of. O mercifull father, whō thi sonne **John. xv.**
calleth a husbandmā, defend thi vine-
yard of England, which he (with the **Psalm. v.**
instruments of his gospel) hath plan-
ted here among vs, frō the violent ra-
ging furies of these rauenous Wylde
Bozres: for hys sake, that is the true **Mat. xxi.**
vine. And seing we be braunches that
can do nothig without him, nourish
vs with the sappe of thi holy spirit &
dewe of thi grace, that we may fruits
fully abide in the vine vnto the end, &
not to whither through the stormes
of

Godly prayers.

uring vs of remedie. And is not this a
time of trouble? Are not these dayes,
daungerous daies? Is not this a world
Romo. ii. wherein thy Wrath doth plainly appeare?
Wherefore O Lord, be merciful vnto vs.
Holde thy hand of blessing ouer thy
realme & people of Englañ, wyth the
dominions of the same, and be their
Psalm. lxi. buckler, shield & towre of refuge fro
the face of the enemy. Let not the vn-
circumcised papists & carnal pictures
triumphe ouer vs. Let them not giest
vpon vs, With mockes & tauntes, in ri-
mes and balades for their pastime, &
say: What is now their God? Where is
their christ? Where is their gospel? Where
is their safegarde? Their natural king
is gon, a straunger is their ruler, theyr
enemi of Rome hath the vpperhand,
prestes and Women bear the bel, their
diuinitie is turned to idolatri, their chri-
stianitie to poperie, their policie to for-
leri, their nobilitie to ignominie, theyr
chivalrie to flauerie, their manhoode
to miserie, their libertie to captiuitie,
their yomanrye to drudgerie, theyr
weale into wo, their mirth into mour-
ning, their comons cofounded, theyr
wiues rauished, their maidens defiled,
their men: murdered, their widowes
pined,

Godly praiers.

pined, their substaunce spoiled, they
land cōquered, English chaunged to
Spanish, Calise into Flemish, Lords
danes made lordes. & Englad become
a grange. O lord, which art the helth, **Psalm. xxvii.**
& help of al that faithfull trust in the,
deliuer vs in the multitude of thi mer-
cies, frō the multitude of our sinnes. & **Psalm. li.**
from these deserued plagues. O Lord,
infatuate & confound the counsailes &
deuises of thine and our enemies. as
thou diddest at the earnest sute of thi
seruaunt David, to that subtil traite-
rous Sire Ahitophel. Let them be tur-
ii. Re. xvii
ned back, & come to shame, that wold
euil to Englad, or to any member ther-
of. O mercifull father, whō thi sonne **Iohn. xv.**
calleth a husbandmā, defend thi vine-
Esai. v.
yard of England, which he (with the **Mat. xxi.**
instruments of his gospel) hath plan-
ted here among vs, frō the violent ra-
ging furies of these rauinous wylde
Bozres: for hys sake, that is the true **Psalm. lxxx.**
vine. And seing we be braunches that
can do nothig without him, nourish
vs with the sappe of thi holy spirit &
dewe of thi grace, that we may fruits
fully abide in the vine vnto the end, &
not to whither through the stormes
of

Godly praiers.

Psalm. li. of tēptatiō & peril, to be cut of, & fall
before our enemies. We most hartely

besech the (O lord) take not thy holi
word & spirit frō vs. O merciful lord
our God, heare the praiers & peticiōs
of thy sorowful seruauntes. O let thy
face & bright countenaunce (at least
Psa. lxyii once againe) shine ouer thi Englishe
congregation, which now is in woful
case. Deliuer vs not (O heauenlye fa-
ther) into the handes of the wicked,
least thei handle vs after their owne
lust. O incline thine eare & hearken, o-
pen thine eies, for the glorie of thyne
own names sake, & behold our trou-
ble. For we do not cast our praiers be-
fore the, trusting in our owne righte-
ousnes, but only in thy great mercies
declared vnto vs in Iesuchrist. O lord
heare vs. O forgeue vs Lord. O Lord
consider and tarienot ouer long, but
for thine own sake, send vs help, and
defend vs: for we are thi people, and
do cōfess thi name, To the, O heauen-
ly father, with thi deare sonne Iesus
Christ our onli redemer, & thi holi spi-
rit the cōfortour, beal honour. glo-
ry, praise and dominion for
euer and euer. Amen.

FINIS.

